

## Revelation Chapter Eleven

### Measuring the Tribulational Temple (vv. 1-2)

**VERSE 1** Then there was given me a measuring rod like a staff; and someone said (Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων [*conj kai + aor.pass.ind.3s. didomi give; cf. Rev.6:2,4,8,11; 7:2; 8:3; 9:1,3,5; 11:1,2; 13:5,7,14,15; 16:8; 19:8; 20:4 + pro.dat.m.s. ego "me" + noun nom.m.s. kalamos reed (Lk.7:24); staff (Matt.27:29); measuring rod (Rev.11:1); reed pen (3 Jn.13) + adj.nom.m.s. homoios resembling, like + noun dat.f.s. hrabdos rod, staff; as an instrument of punishment (1Cor.4:21); walking stick (Heb. 11:21); symbol of rulership (Heb.1:8); shepherd's authority over sheep (Rev.2;27) + pres.act.part.nom.m.s. lego say*], **"Get up and measure the temple of God and the altar, and those who worship in it** [Ἐγείρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ [*pres.act.imper.2s. egeiro wake up; get up + conj kai + aor.act.ind.2s. metreo measure; take dimensions + art.w/noun acc.m.s. naos temple (inner sanctum) + art.w/noun gen.m.s. theos God + conj kai + art.w/noun acc.nt.s. thusiasterion altar + conj kai + art.w/pres.act.part.acc.m.p. proskuneo worship; worshiper + prep en + pro.loc.m.s. autos it*]).

#### ANALYSIS: VERSE 1

1. The vision that began in 10:1 continues through chapter 11.
2. As in chapter 10 with the eating of the little scroll, John acts as a participant and not a mere spectator.
3. John receives a "measuring rod" or literally a "reed" which is a plant with a hollow stalk that was used for measuring because of its light weight.
4. Ezekiel apparently used a reed nine feet in length for measuring (Ezek. 42:16-19).
5. The plant grew in the Jordan Valley sometimes to a height of 15 to 20 feet.
6. The "reed" (*kalmos*) resembled a "staff" or "rod", an implement for walking or leaning.
7. The text does not specify from whom John received the "measuring rod," but it was probably the same person who spoke the words introduced by "saying."
8. The unexpressed agent of the verb "was given" could be God or most probably the angel of chapter 10 who commissioned John to continue with the Revelation of Jesus Christ.
9. The strong angel who last dealt with John in 10:9-11 is the most natural agent to give John a reed and to command him to measure the temple and altar and people in it.
10. No one has entered or left the scene since chapter 10.
11. Only the angel was present to give John the reed, so he must be the one giving him the added instructions in 11:1-2.
12. Some late MSS try to solve this dilemma by inserting the words "and the angel stood" just before the participle "saying," but the reading shows no sign of being original.
13. It is reflected in the KJV version.

14. The angel's word to John is for him to rise and measure the temple of God, the altar, and the worshippers in the temple.
15. Once again John receives an invitation to become a participant in the action (cf. 1:12; 5:4; 7:14; 10:9-11; 19:10).
16. He is to perform a symbolic action.
17. It is pretty obvious that obtaining physical dimensions was not the purpose of John's assignment, so a number of interpreters have purposed that the measuring is a symbol for preservation from danger.
18. Similar purposes for measuring in Ezek. 40:2-43:12 and Zech. 2:1-8 support this possibility.
19. Yet this view raises the question, from whom are the temple and its worshippers to be protected?
20. The very next verse tells of the trampling of the city by the Gentiles.
21. No physical dimensions are forthcoming from John's activity (cf. 21:16-17), so "measure" must point to something else.
22. Since the non-measurement of 11:2 symbolizes territory that is profane, the measuring must be a mark of God's favor.
23. In other words, John's measuring distinguishes between God's favor toward the sanctuary, the altar, the their worshippers and His disapproval of all that is of Gentile orientation due to the profanation of the holy city.
24. This distinction shows in the case of the two witnesses who in association with the sanctuary and the altar enjoy God's favor (11:5-6, 11-12) and their Gentile foes who kill them only to see them brought back to life and translated into heaven (11:11) followed by a devastating earthquake.
25. The two witnesses enjoy God's favor but even they are allowed to suffer martyrdom.
26. So the measuring is an object lesson of how entities favored by God will fare during the Gentile occupation and oppression.
27. The noun translated "temple" refers more specifically to the inner sanctum, because v. 2 distinguishes the outer precinct of the temple complex as something separate from it.
28. The inner court of the Herodian temple had a division for the priests where the bronze altar stood, one for the Jews, and one for the women.
29. Between these three and the court of the Gentiles was a low wall erected to keep Gentiles from the inner court.
30. This is the temple that will exist during the 7 year tribulation.
31. The antichrist or false messiah will be permitted to erect an idol of himself in the inner most sanctum (e.g. Most Holy Place) at the very midpoint of the period (cf. Dan. 9:27; 12:11; 2Thess. 2:4; Rev. 13:14-15).
32. This allows for a distinction between the physical temple and the worshippers in it.
33. Jesus prophesied with respect to this temple and its desecration (Matt. 24:13).
34. "The altar" must be the one where the people could gather, that being the bronze altar in the court of the sanctuary.
35. References of the noun to the golden altar of incense throughout the book of Revelation poses no problem for this identification, because elsewhere in the book the altar is in heaven and is associated with prayer.
36. That altar corresponds to the golden altar of incense in the Holy Place which was located before the veil separating the Most Holy Place from the Holy Place.
37. In the Most Holy Place was one piece of furniture, the Ark of the Covenant.

38. In the Holy Place was the Table of Showbread, the golden Lampstand, and the golden Altar of Incense.
39. The physical dimensions of the Most Holy Place and the Bronze Altar are given in the OT.
40. The tribulational temple will no doubt correspond to those dimensions.
41. Since the focus here is upon the Most Holy Place as noted by the noun *naos*, the bronze altar and the worshippers it may be surmised that during the first half of the tribulation that temple ritual will revived along with the correct meaning of the reality behind the ritual.
42. This will also be the fruit of the prophetic ministry of the two witnesses.
43. God will favor this worship keeping it operational during the first half of the tribulation before it is replaced by the worship of the Antichrist.
44. The message of the bronze altar is the message of the cross which the Jews will be open to during the tribulation.
45. The Bronze Altar is where all of the Levitical sacrifices were performed.
46. Again, it speaks of the Cross and the doctrines of soteriology.
47. The Most Holy Place speaks of heaven and access thereto.
48. The bronze altar is where the people gather and where the ancient ritual will be revived.
49. A regenerate priesthood will be put in place during the first half of the tribulation when God removes Jacob's blindness with respect to Who and What Christ is.
50. The combination of "measure" with "the worshippers" is a figure of speech called "zeugma" (Bullinger).
51. This is defined as a verb governing more than one object, which does not fit the verbal idea.
52. The verb "to measure" (*metreo*) is appropriate for inanimate objects, but not for a congregation.
53. The appropriate verb would be "count" or "number."
54. These worshippers in John's vision represent a future adjusted remnant in Israel who will come to saving faith and worship God in spirit and truth in the first half of the tribulation.
55. They will be the people who come to saving faith under the ministry of the two witnesses whose ministry is detailed in verses 3 thru 12.
56. Also, remember that this company will include those Jews who will constitute the 144,000 of chapter 7.
57. Their converts will be people who come to saving faith in the 2<sup>nd</sup> half of the tribulation.
58. Only priests could enter the Holy Place and Most Holy Place of the temple.
59. The people gathered in the outer court where the Bronze Altar was situated.

**VERSE 2 "Leave out the court which is outside the temple and do not measure it**

(καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσης [*conj kai + art.w/noun acc.f.s. aule courtyard, court (outer) art.w/adj./adv. exothen outside + art.w/noun gen.m.s. nasos temple (inner) + aor.act.imper.2s. ekballo throw out; leave out + conj kai + neg me + pro.acc.f.s. aute "it" + aor.act.imper.2s. metero measure*], **for it has been given to the nations; and they will tread under foot the holy city for forty-two months** [ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα [καὶ] δύο [*conj hoti for (reason) + aor.pass.ind.3s. didomi give + art.w/noun dat.nt.p. ethnos nation + conj kai*

+ *art.w/noun acc.f.s. polis city* + *art/w/adj.acc.f.s. hagios holy* + *fut.act.ind.3p. pateo step on*; “tread” + *noun acc.m.p. men month* + *adj.acc.m.p. tesserakonta forty* + *conj kai* + *adj.acc.m.p. duo two*]).

ANALYSIS: VERSE 2

1. John was not to measure the outer court.
2. The outer court was an uncovered yard outside a house.
3. Usually there were two courts, an outer one between the door and the street and an inner one surrounded by buildings (cf. Lk. 1:22; Mk. 14:66).
4. The reference here is to the outer court, outside the main sanctuary, but still within the general temple precincts.
5. By divine design this area was abandoned to the unbelieving nations.
6. Gentiles could enter this area but not the inner court(s).
7. The distinction in the measuring and non-measuring is between believing Jews and unbelieving Gentiles associated with the city of Jerusalem during the first half of the Tribulation.
8. The verb translated “leave out” in the directive to John is used in the NT of repudiation (cf. Lk. 4:29; 13:28; 20:15; Jn. 6:37; 9:34-35; Acts 7:58).
9. It denotes the absence of favor (cf. Matt. 22:13; 25:30; 3 Jn 10).
10. To remain unmeasured amounts to the exclusion from divine favor.
11. The speaker (angel) proceeds to cite the reason for the exclusion.
12. The causal “for” reveals that the outer court of the tribulation temple sees a lot of Gentile traffic.
13. During the first half of the tribulation or for the first 42 months of the seven year tribulation Gentiles “will tread the holy city” of Jerusalem.
14. The noun “Gentiles” refers to all peoples outside the Jewish race and is used here in the same fashion as in 11:18 (cf. 14:8; 19:15; 20:3).
15. On the whole this group of visitors is unbelieving and hostile to the God of Israel and her new found faith.
16. The “holy city” is the literal modern city of Jerusalem.
17. If the temple is on earth the city must be on earth.
18. Currently there is no temple, but that will change between now and the tribulation.
19. There is no indication as to exactly when the tribulation temple will be erected, but it must be in the first half of the tribulation, that we can say for certain.
20. This cannot be the heavenly Jerusalem as it has no temple (cf. Rev. 21:22).
21. A little later in this chapter, further evidence that this is the earthly Jerusalem surfaces in the identification of the city with the one where the Lord was crucified (11:8).
22. The objection that the Romans destroyed the city some 25 years before John wrote is offset by the fact that there are prophecies that tell of a rebuilt Jerusalem and a third commonwealth in time for the events leading up to Christ’s return.
23. The issue of the “forty-two months” revolves around whether it is in reference to the first or second half of the 7 year tribulation.
24. Seven years equates to eight-four months, half of which is forty-two months.
25. Other expressions of time are employed in Revelation that are the equivalent to the forty-two months.

26. There are the 1260 days (11:3; 12:6), the enigmatic “times and time and half a time” (12:14), and the other mention of the forty-two months (13:5).
27. The literal understanding of the forty-two months is based on the interpretation of Daniel 9:24-27 which deals with the prophecy of the seventy weeks of years culminating in the establishment of the messianic kingdom.
28. The first half of the tribulation, calculated here as forty-two months, will be a time when Jewish worship will proceed as indicated by the measuring of the sanctuary, the bronze altar, and the worshippers.
29. If this denotes divine favor, then the worship must be in accordance with the Law of Moses both in form and in substance.
30. This worship will not be corrupted by false theological assumptions.
31. This worship will come to an abrupt halt when the Beast establishes his image in the Most Holy Place (cf. Dan. 9:27; 2Thess. 2:4).
32. Jewish control in Jerusalem is not absolute during the first three and one half years, even as it is not absolute during pre-Rapture times beginning with the establishment of the Jewish state in 1948.
33. The measuring and the non-measuring is simultaneous.
34. A continuation of Jewish worship while the rest of the city is tread on by Gentile visitors is not impossible.
35. Even today Gentiles visit the holy city for a variety of reasons (tourism, business, diplomacy, etc.).
36. Even during the period of the ministry of the two witnesses and the intense Gentile (and Jewish) opposition to their activity, the temple will enjoy the re-establishment of bonafide worship.
37. Only as a result of a treaty sponsored by the Antichrist at the midpoint will this worship be shut down.
38. This interpretation is consistent with the symbolic significance of John’s measuring and non-measuring.
39. During the final forty-two months the symbolism would be that of non-measuring of all the items specified in verses 1 and 2.
40. Gentile intrusion into the holy city began in Roman times and continues to the 2<sup>nd</sup> Advent and is duly noted in Jesus’ expression in Lk. 21:24: “and they (Jewish people) will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.”
41. The expression “and they will tread under foot” (fut.act.ind.3p. *pateo*) does not require utter destruction or domination of the city by Gentile peoples.
42. It only requires a Gentile presence in the city that is characterized by negative volition.
43. We know there will be an influx of believing Jews migrating to the State of Israel during this time, principally from the US (cf. Jer. 50:28 “There is a sound of fugitives and refugees from the land of Babylon, to declare in Zion the vengeance of the LORD our God, vengeance for His temple.”

#### Ministry of the Two Witnesses (vv. 3-13)

**VERSE 3** "And I will grant *authority* to my two witnesses (καὶ δώσω τοῖς δυσὶν μάρτυσίν μου [*conj kai + fut.act.ind.1s. didomi give; “grant” + art.w/adj.dat.m.p. duo two +*

*noun dat.m.p. martus witness + pro.gen.m.s. ego "My], and they will prophesy for twelve hundred and sixty days, clothed in sackcloth* [καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκουσ [conj kai + fut.act.ind.3p. propheteuo prophesy + noun acc.f.p. hemera day + adj.acc.f.p. chilos thousand + adj.acc.f.p. diakosioi two hundred + adj.acc.f.p. ezeconta sixty + perf.mid.part.nom.m.p. periballo clothe + noun acc.m.p. sakkos haircloth; worn by mourners and prophets])."

### ANALYSIS: VERSE 3

1. In the second half of the tribulation, the Gentile authority represented by the leader of the revived Roman empire, will tread under foot not only the city of Jerusalem ("the holy city"), but will tread under foot the temple proper, including the inner sanctum.
2. The language of verse 2 anticipates Gentile intrusion into the city but not the temple.
3. The areas of the temple reserved for Jewish access is what John measured in his vision.
4. This area and its worshippers represent that which is favored by God.
5. This suggests that the Jewish worship which is suspended by the Gentile authority is honoring to God and not merely the old ritual without reality that so characterized the Jewish worship at the 1<sup>st</sup> Advent.
6. So the forty-two months of verse 2 relates to the first half of the tribulation and not to the second half as some think.
7. The connection between the temple and the two witnesses of verses 3-13 is not immediately apparent, but the connection of the two entities by a simple *kai* ("and") requires some kind of relationship.
8. That relationship is implied rather than made explicit.
9. The forty-two months of verse 2 is the same as the 1260 days of verse 3.
10. Jewish sovereignty over the rebuilt temple prevails during the first half of the tribulation.
11. How are we to account for the spiritual dynamic of the temple worship considering the fact that the Jews remain in a state of unbelief with respect to their true Messiah all the way to the close of the church age (i.e., the Rapture)?
12. Those who serve the temple (i.e. priests) and those who worship there in spirit and truth are the product or fruit of the ministry of the two witnesses during the first half of the tribulation.
13. Previously in this book we surmised the ministry of the 144,000 Jewish evangelists (chap. 7) during the second half of the tribulation is the fruit of the ministry of the two prophets.
14. We also concluded from that chapter that the Gentile multitude seen in heaven at the very end of the seven years is the fruit of the ministry of the 144,000.
15. The existence of a tribulational temple during the greater part of the tribulation is in view in verses 1 and 2 of this chapter.
16. It is not apparent from this reference to the temple that it has a prior existence to the seven years.
17. It could be built in the very last days of the church age just before the Rapture as many teach.
18. But it could be that the temple will be quickly set up soon after the Rapture.
19. The forty-two months of verse 2 is simply a prophetic reference to a Gentile presence in Jerusalem similar to what exists today.

20. The treading under foot of verse 2 does not require the absence of Jewish sovereignty in the holy city.
21. At the midpoint of the tribulation the Jewish leadership will transfer all sovereignty to the King of the West in a treaty willingly entered into.
22. The first person of the verb “I will give” along with the pronoun “My” indicates that God begins speaking at this point in John’s vision.
23. Either Christ or God the Father is in view here, probably the former.
24. Under the OT legal system two witnesses were required to secure a conviction.
25. Jesus also made the number two a minimum to establish a conviction in connection with church discipline (Matt. 18:16).
26. Paul also required a plurality of witnesses to validate a judgment (2Cor. 13:1; 1Tim. 5:19).
27. The two witnesses here, though, are two prophetic voices ministering during the tribulation.
28. Who are they?
29. Some take the number as symbolic of the church.
30. The church has no part in the tribulation as the pre-tribulation Rapture of the body of Christ precludes this.
31. These interpreters affirm that the Beast would hardly make war with just two people (cf. 11:7) and that since people around the world will witness their deaths (cf. 11:9) this works against it being just two men.
32. Refutation of the symbolic interpretation is easy to establish.
33. Only individuals can wear sackcloth (cf. 11:3).
34. The description represents two individuals possessing specific powers similar to that two ancient prophets (cf. 11:5-6), namely Moses and Elijah.
35. The plural “they will prophesy” is against a corporate entity doing the witnessing.
36. The description of the two witnesses is too detailed for them to be representative of a corporate body.
37. The corporate view would require that all believers of the first half of the tribulation undergo martyrdom leaving no believers on the earth, which is totally preposterous.
38. The ancient church, including such men as Tertullian, Irenaeus, and Hippolytus, identified the two witnesses as Enoch and Elijah.
39. The main reason for doing so was the fact that neither died a normal death but was taken from this life apart from the usual process (Gen. 5:24; 2Kgs. 2:11).
40. The necessity for all men to die (cf. Heb. 9:27) supposedly requires the return of these two to earth to experience death.
41. This position is subject to refutation in that it is not warranted to say that all men must die once.
42. Those alive at the Rapture will not experience physical death (cf. 1Thess. 4:17).
43. A further difficulty with the Enoch aspect of this view is that he does not meet the criteria assigned to the two witnesses with respect to a ministry accompanied by miracles.
44. Also Enoch was a Gentile and not a Jew.
45. The two witnesses will minister to the Jewish people living in the land just after the Rapture.
46. A view easier to defend makes the two witnesses Moses and Elijah.
47. Elijah called fire down from heaven (2Kgs. 1:10).
48. Elijah called for no rain for a period of time (1Kgs. 17:1; cf. Lk. 4:25; Jam. 5:17).
49. Moses turned water into blood and struck the earth with plagues (Ex. 7:14-11:10; esp. 7:14-18; 8:12).

50. Also Mal. 4:5 predicted the return of Elijah ‘before the coming of the great and terrible day of the LORD.’
51. Deut. 16:15,18 predicted the coming of a prophet like Moses.
52. The two figures seen with Christ on the Mount of Transfiguration in preview of the second coming of Christ were Moses and Elijah (Matt. 17:3).
53. The mystery surrounding Moses’ death (Deut. 34:5-6; Jude 9) and the transfer of Elijah (2Kgs. 2:11) may or may not offer corroboration for this view.
54. This view is not without its objections.
55. One is that John the Baptist fulfilled Malachi’s prophecy about Elijah’s second appearing.
56. The response is that he did not restore all things as required by this prophecy.
57. Another objection is that Moses did die albeit under unusual circumstances.
58. Moses’ death and the absence of a body for burial was intended as a type of Christ’s death and the inability of anyone to produce a body.
59. Two deaths for the same person is rare but not unheard of (Paul died a martyr’s death twice!).
60. Examples exist in the OT and the NT of individuals who were raised from the dead (Lazarus, Paul, etc.).
61. The remaining question has to do with whether these two men are brought back or are simply contemporaries of the times in which they minister.
62. For them to be contemporaneous with the people they minister to they themselves would have no time in which to be prepared intellectually and spiritually, since all believers are removed from the earth at the outset of the tribulation.
63. The language of verse 3 is that these two men prophesy the full 1260 days, no more, and no less.
64. These two men suddenly appear in the land of Israel, like John the Baptist, and rapidly secure the attention of the Jews, and the nations at large.
65. During the lull before the really horrific seal judgments of the latter first half of the tribulation kick in they are able to get positive volition among their own race ready to handle the balance of the tribulation.
66. Basically they will evangelize and prophesy with respect to the times.
67. They will inform the Jews of the things that are coming to pass.
68. Whatever they teach will come to pass precisely as spoken.
69. God will resuscitate Moses and Elijah and they will appear dressed in sackcloth.
70. Sackcloth represents mourning and austerity.
71. It is the overt token of the prophet who stands apart and aloof from the corruption of this time.

## Their Prominence (v.4)

**VERSE 4** **These are the two olive trees and the two lampstands that stand before the Lord of the earth** (οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνῖαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες [*pro.nom.m.p. houtos this; "These" + pres.act.ind.3p. eimi + art.w/adj.nom.f.p. duo two + noun nom.f.p. elaia olive tree + conj kai + art.w/adj.nom.f.p. duo two + noun nom.f.p. luchnia lampstand + art.w/perf.act.part.nom.f.p. histemi stand + prep enopion before + art.w/noun gen.m.s. kurios lord + art.w/noun gen.f.s. ge earth*]).

ANALYSIS: VERSE 4

1. The ministry of the two witnesses parallels that of Zerubbabel and Joshua.
2. Zerubbabel was the grandson of King Jehoiachin (Ez. 3:2; Hag. 1:1; Matt. 1:12).
3. Zerubbabel and Joshua were the active leaders during the period of the rebuilding of the 2<sup>nd</sup> temple following the Babylonian captivity.
4. Zerubbabel returned with main party in 537 BC and laid the foundations of the Temple (Ezr. 3).
5. Ezra records that the work was hindered until 520 BC, when a fresh beginning was made with Zerubbabel and Joshua as the leaders (Ezr. 5-6; Hag. 1-2).
6. In Hag. 1:1; 2:3 Zerubbabel is called "governor."
7. The visions of Zechariah encourage, both these men in their work.
8. The present active indicative of *eimi* ("are") carries the meaning of "represents" here and in 1:20.
9. These two men were to their times what the two witnesses will be to the first three and one half years of the tribulation.
10. The comparison of the two witnesses to two olive trees parallels the comparison of Zerubbabel and Joshua to olive trees in Zech. 4:2,3; 11-14).
11. The oil from the olive tree symbolizes the ministry of God the Holy Spirit as olive oil was used for fuel to light the lights on the lampstand.
12. In Zechariah there was only one lampstand with seven lights, but here we have two lampstands picturing Moses and Elijah respectively.
13. The ministry of God the Holy Spirit is so dynamic in the ministries of these two prophets that they function as lights to the whole world during the first three and one-half years of the tribulation.
14. They act as the interpreters of the events unfolding upon the earth.
15. They will demonstrate the integrity of Bible prophecy after the world is emptied of believers at the Rapture.
16. The lampstand motif suggests a powerful witness to all the world, even though their primary ministry is to prepare the Jewish people for the coming of their Messiah, as John the Baptist did in his day.
17. The source of their light is the ministry of God the Holy Spirit.
18. The message of the two witnesses supplies light to the whole world.
19. Their relationship to God is seen in the phrase "that stand before the Lord of the earth."
20. This guarantees their authority to minister, their success, and their protection during the days of their witness.

## Their Protection (v.5)

**VERSE 5 And if anyone wants to harm them, fire flows out of their mouth and devours their enemies** (καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν [*conj kai + part. ei if + pro.nom.m.s. tis any(one) + pro.acc.m.p. autos "them" + pres.act.ind.3s. thelo wish; and they do! + aor.act.infin. adikeo do harm + noun nom.nt.s. pur fire + pres.dep.ind.3s. ekporeuomai proceed; "flows" + prep ek + art.w/noun gen.nt.s. stoma mouth + pro.gen.m.p. autos "their" + conj kai + pres.act.ind.3s. katesthio eat up, devour + art.w/adj.acc.m.p. echthros enemy + pro.gen.m.p. autos "their"]*); **so if anyone wants to harm them, he must be killed in this way** [καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι [*conj kai + part. ei + pro.nom.m.s. tis any(one)" + aor.act.subj.3s. thelo wish; maybe they will maybe they won't + pro.acc.m.p. autos "them" + aor.act.infin. adekeo do harm + adv houtos this manner; "in this way" + pres.act.ind.3s. die must + pro.acc.m.s. autos him + aor.pass.infin. apokteino kill*]).

ANALYSIS: VERSE 5

1. Their ability to sustain their ministry for 1260 days is extraordinary, even supernatural.
2. As the angel continues his presentation of information relative to this segment of John's visions, he observes that any and all attempts to neutralize the ministry of these two prophets will be met by a fiery death initiated by the word or mouth of the these men.
3. The first part of verse 5 assumes the actuality of the desire on the part of those who are antagonistic and capable of rendering extreme prejudice against a target.
4. The Greek presents us with a first class condition of actual fact in the first part of the verse.
5. The last part of the verse presents a third class condition of potentiality.
6. In other words some people will attempt to realize their desire only to be turned into ashes by the fire proceeding from the mouth of these two men.
7. The last half of the verse recognizes that lots and lots of people will want them dead but will have neither the means, the opportunity, nor the courage to proceed with their mental attitude murder.
8. Verse 5a views those who are actual perpetrators; while verse 5b views the desire of all negative volition with respect to these two most hated individuals.
9. They will be universally hated but only a tiny fraction of this number will actually attempt to harm them.
10. For this group the prescribed many of death is fire which falls upon said individuals upon the command of the one or both of the witnesses.
11. It will be revealed to them when any such attempts are about to be made.
12. Even remote attempts will be foiled by fire falling upon the perpetrators.
13. Obviously after a short time one would think that these attempts would taper off, but maybe not, considering the times, and the arrogance of man.
14. "Fire" alludes to Elijah's treatment of Ahaziah's messengers, though here it comes from the witnesses' mouths rather than from heaven (2Kgs. 1:10-14).
15. Again, this illustrates God's ability to protect His own under highly vulnerable conditions.

## Supernatural Displays (v.6)

**VERSE 6** **These have the power to shut up the sky** (οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν [*pro.nom.m.p. houtos* “These” + *pres.act.ind.3p. echo have* + *art.w/noun acc.f.s. exousia authority; power* + *aor.act.infin. kleio shut, lock* + *art.w/noun ouranos heaven; sky*], **so that rain will not fall during the days of their prophesying** [ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν [*conj hina of purpose* + *neg me* + *noun nom.m.s. huetos rain* + *pres.act.subj.3s. brecho make wet, moisten; rain* + *art.w/noun acc.f.p. hemera day* + *art.w/noun gen.f.s. propheta prophecy; prophesying*]; **and they have power over the waters to turn them into blood** [καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα [*conj kai* + *noun acc.f.s. exousia authority; power* + *pres.act.ind.3p. echo have* + *prep epi upon* + *art.w/noun gen.nt.p. hudor water* + *pres.act.infin. strepho turn, change* + *pro.acc.nt.p. autos* “them” + *prep eis into* + *noun acc.nt.s. hima blood*], **and to strike the earth with every plague, as often as they desire** [καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὅσάκις ἐὰν θελήσωσιν [*conj kai* + *aor.act.infin. patasso stike, hit* + *art.w/noun acc.f.s. ge earth* + *prep en in; “with”* + *adj.instr.f.s. pas all; “every”* + *noun instr.f.s. plege blow, stroke; “plague”* + *conj hosakis as often as; 3x; also at 1Cor.11:25 & 26* + *part. ean* + *aor.act.subj.3p. thelo desire, wish*]).

ANALYSIS: VERSE 6

1. In addition to the God-given ability to protect themselves against all would-be killers with fire, these two men are granted power to inflict plagues around the earth during the three and one half years of their ministry.
2. The power to shut up heaven and stop necessary rain from falling parallels what Elijah accomplished through prayer (1Kgs. 17:1, 7; 18:1; Jam. 5:17).
3. The background is the drought of Elijah’s day, which according to Luke 4:25 and Jam. 5:17 lasted three and one half years.
4. Apparently this drought will correspond to the first half of the tribulation.
5. We are not told which area(s) of the earth will be affected by this judgment.
6. If the words “no rain falls in the days of their prophecy” then it may be that this includes the entire world, which is hard to fathom.
7. In Elijah’s day the drought was restricted to the people of Israel.
8. God so affected the normal weather patterns that Israel for a full three and one half years did not receive so much as a local shower!
9. A localized drought of this duration would garner attention, but a world-wide drought would be an astounding manifestation of divine displeasure.
10. However, the statement in v. 6a may simply suggest that these two men have the power to override earth’s regular weather patterns thus affecting different places around the world for whatever time periods.

11. This part of the verse may simply mean that during the 1260 days of their prophesying they have the ability to override rainfall here and there around the world.
12. The phrase “during” the days of their prophesying” is an accusative of extent of time and covers the entire period of their prophetic office, which as we know constitutes the first half of the tribulation, beginning with the day of the Rapture, the very day of their resuscitation and appearance before mankind.
13. In addition to this hate-generating phenomenon, the two have the ability (God-given) to turn water into blood (something we see in connection with the 2<sup>nd</sup> trumpet judgment coming early in the 2<sup>nd</sup> half of the trib; cf. Rev. 8:7,8 and in the 3<sup>rd</sup> bowl judgment coming at the very end; Rev. 16:4) and to strike the earth with a variety of plagues.
14. The second half of this verse alludes to the ministry of Moses in Egypt before Pharaoh (Ex. 7:17-21; 9:14; 11:10; 1Sam. 4:8).
15. The first nine plagues over Egypt, of which the first was contamination of the Nile, the life source of the glory that was Egypt’s, were all short-lived, in that each was suspended upon the promise of the Pharaoh.
16. The tenth plague resulted in the release of Israel from slavery.
17. The plagues unleashed by the two witnesses will bring upon humanity God’s wrath in accord with the very purpose for the tribulation.
18. These two anti-celebrities will bring misery upon humanity during the days of their prophesying.
19. In turn they will garner universal hatred.
20. It must be kept in mind that they will minister during the phase of the tribulation that is comparatively tame.
21. Or put another way, most of what they say and do will take place before the rider on the red horse appears (2<sup>nd</sup> seal judgment) bringing nuclear annihilation to commercial Babylon (a.k.a. USA).
22. This means that the misery these two unleash will not be overshadowed by the hell on earth scenario that begins with the 2<sup>nd</sup> seal.
23. If the US is destroyed in one hour of one day around the third year of the tribulation, then most of what the two witnesses accomplish with respect to the wrath of God will not be overshadowed by the judgments beginning with the 2<sup>nd</sup> seal.
24. The first seal is the rider on the white horse which has been identified as US imperialism after the Rapture.
25. American warmongering under the guise of spreading democracy will be completely shut down via the Bear.
26. The power of these two “time-travelers” will greatly exceed what they accomplished under God during their illustrious careers.
27. The phrase “as often as they desire” or “whenever they wish” suggests this fact.
28. Moses had to wait for a divine command before he could inflict the next plague, but these two are under no such restraint.
29. They are granted much more freedom to exercise the supernatural.

#### Their Martyrdom (v.7)

**VERSE 7** **When they have finished their testimony** (καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν [*conj kai + adv hotan when + aor.act.subj.3p. teleo complete + art.w/noun*])

*acc.f.s. marturia witness, testimony*], **the beast that comes up out of the abyss will make war with them** [τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον [*art.w/noun nom.nt.s. therion beast, wild animal* + *art.w/pres.act.part.nom.nt.s. anabaino ascend* + *prep ek* + *art.w/noun abl.f.s. abussos abyss* + *fut.act.ind.3s. poieo make* + *prep meta with* + *pro.gen.m.p. autos "them"*], **and overcome them and kill them** [καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς [*conj kai* + *fut.act.ind.3s. nikao prevail, overcome, conquer* + *conj kai* + *fut.act.ind.3s. anokteino kill* + *pro.gen.m.p. autos*]].

#### ANALYSIS: VERSE 7

1. Every God ordained ministry has an agenda, a starting point, and a conclusion.
2. The extent of the ministry of the two witnesses is exactly 1260 days bringing humanity to the midpoint of the seven year tribulation.
3. Their ministry begins on the same day as the Rapture of the Church.
4. It concludes 1260 days later with their arrest and martyrdom.
5. The agenda is defined by the dispensation, the spiritual gift within, and the particulars of any given niche.
6. The ministry of the two witnesses is defined as to time frame, extent of days, message, audience, and the exhibition of the miraculous.
7. The primary aspect of their ministry is communication with special emphasis on prophecy.
8. In this verse the content is designated as “testimony.”
9. They bear testimony to the unfolding plan of God as it pertains to the times.
10. They will faithfully discharge their duty and willingly suffer abuse and martyrdom.
11. They know this going in and apply as they did during their respective lifetimes.
12. Communicators are enjoined to “fulfill your ministry” (2Tim. 4:5; verb is aor.imper. of *pleroo*; cp. 4:17).
13. The verb here is *teleo* which means to complete a task.
14. In the history of a completed ministry there are a many steps and a variety of challenges (cf. Acts 13:25 “And while John was completing (impf.act.ind. *pleroo*) his course (noun *dromos* racecourse), he kept saying, ‘What do you suppose that I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to untie.”
15. Those who would complete their ministry/course must be willing to sacrifice all to see that goal realized (cf. Acts 13:25 “But I do not consider my life of any account as dear to myself, so that I may finish (aor.act.infin.; *teleo* same as in Rev. 11:7) my course and the ministry which I have received from the Lord Jesus, to testify of the gospel of the grace of God.”
16. The admonition to fulfill one’s ministry is before all who have received this calling (cf. Col. 4:17 “And say to Archippus, “Take heed to the ministry which you have received in the Lord, that you may fulfill it.”; cf. 1Tim. 1:12; 2Tim.4:5).
17. In Rev.11:7 the phrase reads “When they had finished their testimony.”
18. The content is the witness of truth within the tribulation.
19. Their testimony will include all that is part of the completed canon of Scripture with special emphasis on the Apocalypse.
20. The wrath producing miracles that proceed from their announcements are designed to capture the attention of the whole world as well as administer a portion of the wrath stored up for the nations.

21. The principal target, if not the sole target, of their message is the Jewish people.
22. It is prophesied of Elijah that he would make a reappearance to prepare the Jewish people for the coming of their Messiah, just as John the Baptist did at the 1<sup>st</sup> Advent (cf. Mal. 4:5 “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.”).
23. We know that the tribulation is the period when God will remove Israel’s long standing blindness with respect to their true Messiah (2Cor. 3:15-16; cp. Jn. 12:37-43).
24. The message of these two men will probably be confined to the hearing of Jews in the land.
25. What the Gentiles hear is the pronouncements of plagues against the nations, which in itself serves as a witness and a sign of Christ’s coming.
26. Their teaching ministry accounts for the conversion of the 144,000 and the Jewish believers who flee the land and go into hiding for the remainder of the period (cf. Rev. 12:13-17).
27. Also, this explains the revival of truth-centered worship in the newly constructed temple as per verses 1 and 2.
28. The wording here clearly indicates a point in the latter days when they will have achieved their specific assignment.
29. For the first time and somewhat abruptly “the beast” enters discussion.
30. The noun *therion* translated “beast” refers to a dangerous animal, not inclusive of carnivores.
31. Whereas the noun *zoon* previously encountered and sometimes translated “beast” lacks the dangerous connotation (Rev. 4:7ff.) of the term used in this verse.
32. Such an animal is always a threat to others especially in its natural environs.
33. In Daniel chapter seven the “four great beasts coming up from the sea” represents four world powers or kingdoms that are opposed to God but are used to serve His purposes.
34. This noun occurs 46 times in 36 verses in the NT.
35. The first occurrence is Matt. 1:13 “And he was there in the wilderness forty days being tempted by Satan; and He was with the wild beasts (art.w/gen.nt.p.), and the angels were ministering to Him.”
36. Other references outside Revelation include Acts 11:6; 28:4, 5 (poisonous snake); Titus 1:12 (people); Heb. 12:20; Jam. 3:7 (domestication).
37. It is used one time in Revelation of dangerous animals (6:8) in connection with the 4<sup>th</sup> seal and the rider on the ashen horse.
38. Otherwise the term is used in Revelation of either the ruler who heads up the ten nation confederation of Revelation chapters 13 and 17 or it is used of the political entity he leads as in Rev. 13:1 and 2.
39. But in 13:3 the identity narrows to refer to the man or ruler himself.
40. Here the reference is to the individual who is commonly referred to as the Antichrist.
41. Of particular interest in this opening reference to the archenemy of the truth is a reference to his origins.
42. Here we have the first clue as to this individual’s identity.
43. He is said to “ascend out of the abyss” which statement agrees with Rev. 17 verse 8 where we have a paragraph (vv. 8-14) that enables us to arrive at a very high degree of certainty as to exactly who this man is!
44. Here for the first time we learn that “the beast” will “come up out of the abyss.”
45. The “abyss” is used in reference to the underworld of the departed dead.
46. The term occurs 9x in the NT: Lk. 8:31; Rom. 10:7; Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3.

47. The occurrence in Luke has the demons that possessed the crazed man from the tombs entreating Jesus not to send them “into the abyss.”
48. In Rom 10:7 the term occurs in connection with a statement by Paul that the righteousness associated with saving faith is not to be found in the abyss below.
49. The abyss refers to a realm that is beneath us.
50. In Revelation chapter 9 it is the place where demon spirits are released to torment humanity for five months in connection with the fifth trumpet judgment.
51. In Revelation 20 verses 1 and 3 it the place where Satan will be imprisoned during the 1000 years of the millennium.
52. So clearly, the beast is a man who is brought back from the dead during the seven year tribulation.
53. No other reasonable meaning can be deduced from the statement found in this verse.
54. The beast or the antichrist will be a resuscitated unbeliever who had a life on earth prior to his second life during the tribulation.
55. This reappearance parallels the resuscitation of the two witnesses.
56. The verb “comes up” (*anabaino*) is used in connection with Christ’s ascent from the underworld following His resurrection (Eph. 4:9)
57. His ascent followed His descent.
58. His ascent went from the center of earth all the way to the 3<sup>rd</sup> heaven (Eph. 4:8-10).
59. His purpose in descending and ascending was to bring the souls of all OT believers out of Sheol-Paradise and relocate them in heaven proper.
60. Prior to this event the underworld was divided into Paradise where all believers went at death and Torments where all unbelievers go at death (cf. Lk. 16).
61. It also has a compartment where the fallen spirits of Genesis 6 were placed for their part in the attempt to frustrate the incarnation (cf. 1Pet. 3:19; Jude 1:6).
62. The individual designated here as “the beast” entered this realm as an unbeliever when he died in ancient times.
63. God will bring him out of the abyss and give him the capacity to live and function in the modern world at a very high level.
64. This God will also do for Moses and Elijah.
65. He will be brought up at the outset of the tribulation or at the very same time the two witnesses appear on the scene.
66. Three future indicatives state the beast’s approach to the two witnesses.
67. “He will make war” indicates he will devise a strategy to neutralize these two prophets.
68. This he will begin to do sometime in the first three and one half years.
69. He will be unsuccessful until the time of their prophesying is fulfilled.
70. At the midpoint of the tribulation he will finally be permitted to “overcome them.”
71. The final term “kill” has to do with the martyrdom of Moses and Elijah under the permissive will at the hands of Antichrist.
72. Nevertheless, these two men accomplish exactly what they were sent to do and so it is for all adjusted martyrs.

## Aborted Attempt to Further Humiliate (vv. 8-13)

**VERSE 8** **And their dead bodies will lie in the street of the great city** (καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης [*conj kai + art.w/noun nom.nt.s. ptoma corpse + pro.gen.m.p. autos "their" + prep epi + art.w/adj. gen.f.s. plateias street; from a wide road/way + art.w/noun gen.f.s. polis city + art.w/adj.gen.f.s. megas great*] **which mystically is called Sodom and Egypt** [ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος [*pro.nom.f.s. hostis which + pres.pass.ind.3s. kaleo call, name + adv. pneumatikos spiritually; symbolically/mystically + noun nom.nt.p. Zodoma + conj kai + noun nom.f.s. Aiguptos Egypt*], **where also their Lord was crucified** [ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη [*adv. hopou where + conj kai ascensive + art.w/noun nom.m.s. kurios lord + pro.gen.m.p. autos "their" + aor.pass.ind.3s. stauroo crucify*]).

ANALYSIS: VERSE 8

1. To enhance the insult the beast will decree that the corpses of the two witnesses will be left on a prominent street in Jerusalem to rot in the hot sun for all to see.
2. "The great city" in whose street their bodies will lie has the distinction of being spiritually classified with Sodom and Egypt.
3. The symbolic likeness suggests total spiritual degeneration.
4. Isaiah (Isa. 1:9f.) and Ezekiel (Ezek. 16:46) associated the name Sodom to Judah at her low point.
5. Ezekiel also compared Jerusalem with Egypt because the people adopted the customs and vices of Egypt (Ezek. 23:3,4,8,19).
6. Sodom and Egypt were very prosperous societies but they were also known for their hostility to God's law and His people.
7. Sodom is infamous for its moral degeneracy embracing even the homosexual lifestyle.
8. This is ultimately why it was annihilated in one hour of one day, having burning sulphur rained down upon the city and her sister cities, reducing them to ashes (2Pet. 2:6; Jude 1:7).
9. How is it the Jerusalem is to be compared to such a place of moral degeneracy and hard-core negative volition?
10. The answer is not to be found in the practice of the homosexual vice but in the fact the city had just cut a deal with the beast.
11. A deal that recognized him as the Jewish Messiah, when in fact he is nothing more than a fake and a fraud albeit an impressive one.
12. At the midpoint of the tribulation this treaty will be inked, and this evil celebration will be at the very time when the two witnesses are taken into custody and killed.
13. The acceptance of this individual as Messiah in return for political security is akin to the sexual deviation known as gay sex.
14. Hence, the spiritual likeness to Sodom.
15. Egypt on the other hand is known for its historical and worldly opposition to the chosen people.
16. This we see in the book of Exodus.
17. Egypt is both a nation and a symbol of worldly power corrupted by an occult priesthood.

18. But perhaps more than anything else the association with Egypt has to do with Israel's propensity to turn her eye to her neighbor to the south when threatened from the north and the east.
19. This the Jews did in the days of Jeremiah in the face of the Babylonian threat.
20. Here at the halfway mark of the tribulation the Jewish leadership will make a "covenant with death" to secure political security at the sacrifice of all that is righteous (cf. Isa. 28:14-18).
21. In Egypt we see opposition to the destiny of God's elect.
22. So here we see opposition to the fledging doctrinal movement towards the temple and its worshippers.
23. Even though things will begin to turn around in the land of Israel in the first three and one half years, there is this final involvement with evil at its very worst shortly before Jerusalem is cleansed of all evil and fulfills her destiny of being the city of her God and King.
24. Jerusalem despite all the vile and evil things committed in her midst is the most cherished place on earth in the eyes of God (cf. Ps. 87:2).
25. That this is not a spiritualized reference to all places where evil reigns, note the very last clause of this verse: "where also their Lord was crucified."
26. The term *pneumatikos* ("mystically") does not apply to the issue of the city's identity but to the spiritual likeness to places like Sodom and Egypt.
27. The very last phrase "where their Lord was crucified" seals the deal.
28. It was in Jerusalem, the city of the great king, that the conspiracy to murder Jesus was hatched and carried out.
29. Biblically Jerusalem goes by the title "the great city" (cf. Jer. 22:8).
30. The desolation of Jerusalem at the time when John penned the Revelation is not argument against this identification since this looks forward to a time when the city would be rebuilt and inhabited by the Jews after centuries of dispersion.
31. These two prophets die in the same place as did "their Lord" and so they are in the best of company.
32. Incredibly dastardly acts have been and will be committed in the true holy city but this in no way changes God's plan to establish Jerusalem as the spiritual center of the world and eventually of the universe when the New Jerusalem that comes down out of heaven becomes the dwelling place of the saints and God Himself.
33. The KJV version follows a textual reading that has "our Lord" but the preferred reading is "their Lord" signifying the salvation status of the two Jewish witnesses, Moses and Elijah.
34. Death by any means cannot separate us from the love of God.

#### Duration of their Exposure (v.9)

**VERSE 9 Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days** (καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ [*conj kai + pres.act.ind.3p. blepo see, look at + prep ek + art.w/noun abl.m.p. laos people + conj kai + noun abl.f.p. phule tribe + conj kai + noun gen.f.p. glossa tongue, language + conj kai + art.w/noun abl.nt.p. ethnos nation + art.w/noun acc.nt.s. ptoma corpse (here collective sing.) + pro.gen.m.p. autos "their" + noun acc.f.p. hemera day + conj kai + adj.acc.nt.s. hemisus one half*] , **and will not permit their**

**dead bodies to be laid in a tomb** [καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα [conj kai + art.w/noun acc.nt.p. ptoma corpse; note here the plural form to indicate separate handling of each body + pro.gen.m.p. autos “their” + neg ouk + pres.act.ind.3p. aphiemi send off; divorce; abandon; forgive; utter; “permit” + aor.pass.infin. tithemi place, put, lay + prep eis into + noun acc.nt.s. mnema tomb]).

**ANALYSIS: VERSE 9**

1. For exactly three and one half days the world community will be exposed through television macabre scene of the beheaded corpses of the two witnesses.
2. This of course will be a propaganda coup, albeit short-lived, for the man of lawlessness.
3. The classification of humanity as “from the peoples and tribes and tongues and nation” is the same enumeration as at 5:9 and 7:9.
4. The only way that this could be accomplished at a time when travel to Jerusalem is all but impossible and considering the short time involved the means must be from the time of John a technological innovation.
5. That innovation is projection into the dwellings of people all around the globe via the internet.
6. From the standpoint of the time in which this was revealed all the way up to the current situation with respect to projected imagery via the airwaves we are talking about a feat only possible in the last 20 or so years.
7. This could not even have been possible in the early decades of television as world-wide broadcasts were anything but instantaneous as they are now.
8. One recent commentator on the book of Revelation imagines that the viewers are a “pool from which come those who are in league with the beast are for the moment glad to see the end of the two witnesses.”
9. This would mean that only individuals who happen to be in Jerusalem and who happen to share the beast’s hatred for these two men would be able to see the corpses for three plus days.
10. This is ridiculous and unnecessary as television and technology now makes it possible to see all this 24/7.
11. This is an example of resorting to gymnastics to make a view fit the text.
12. Those who preceded us and attempted to interpret Revelation could have been put on to the idea of future technology to understand verses in this book that were impossible to conceive with things as they were.
13. They will be a demand that the bodies remain degraded so negative volition can gloat.
14. The correspondence of the three and one half years to the three and one half days is not coincidental.
15. It will serve as a sign to all who witness the resuscitation of the two witnesses.

World-wide merriment (v.10)

**VERSE 10 And those who dwell on the earth will rejoice over them and celebrate**

(καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ’ αὐτοῖς καὶ εὐφραίνονται [conj kai + pres.act.part.nom.m.p. katoikeo dwell, settle down + prep epi + art.w/noun gen.f.s. ge earth +

*pres.act.ind.3p. chairo rejoice, be glad + prep epi + pro.dat.m.p. autos “them” + conj kai + pres.pass.ind.3p. euphraino cheer up someone; pass of social festive enjoyment as in be merry, celebrate]; and they will send gifts to one another [καὶ δῶρα πέμψουσιν ἀλλήλοις [conj kai + noun acc.nt.p. doron gife, present + fut.act.ind.3p. pempo send + pro.dat.m.p. allelon one another], because these two prophets tormented those who dwell on the earth [ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς [conj hoti because + adj.nom.m.p. houtos “these” + art.w/adj.nom.m.p. duo two + noun nom.m.p. prophetes prophet + aor.act.ind.3p. basanizo ; test/make proof of something; be in great pain; suffer birth pains; of a boat tossed about; of any severe distress as in torment + art.w/pres.act.part.acc.m.p. katoikeo dwell + prep epi + art.w/noun gen.f.s. ge earth]].*

#### ANALYSIS: VERSE 10

1. The impromptu celebration over the demise and humiliation of the two witnesses is worldwide and not limited to a local thing.
2. The earth-dwellers are prominent in this verse as they are mentioned two times.
3. This is certainly a universal reference and not to be limited to those living in the land of Israel.
4. The news and resultant celebration comes about through the world-wide media which in spite of the devastation of the six seals, et al, has a continuous presence throughout the tribulation.
5. We even know that it is up and running at the 2<sup>nd</sup> Advent (cf. Rev. 1:7 “BEHOLD, HE IS COMING WITH CLOUDS, and every eye will see Him, even those who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.”)
6. The verb “rejoice” reflects the emotional state of those who are hostile and unbelieving.
7. The verb “celebrate” looks to the overt celebrations that spring up in these miserable times.
8. The exchanging of gifts highlights the world-wide celebration.
9. This overt activity will spring up somewhere and will be copied by peoples everywhere.
10. Again, this requires a specialized series of technologies not present until very recent times.
11. The wicked typically rejoice when evil prospers.
12. But down the road they face maximum embarrassment and frustration as God steps in with His overruling will.
13. However, when the righteous celebrate deliverance from the onslaught of the wicked this is a good and permanent thing.
14. This is noted for instance in the celebration of the Jews just after the Red Sea crossing, and the first celebration of the Feast of Purim with the death of Haman in the days of Esther (Est. 9:19,22).
15. The reason for the rejoicing is the termination of the torment inflicted upon humanity brought on by the special powers granted these two prophets (11:5-6).
16. For three and one-half years these two were seen as the source of many plagues around the world.
17. Each plague will be pre-announced so that it is clear that these two are connected to a power that none can stay.

18. Such a celebration is childish and at odds with the big picture, but negative volition will grasp at any straw to maintain its posture.

Resuscitation of the Two Witnesses (v. 11) or  
The Party's Over!!!

**VERSE 11** **But after the three and a half days, the breath of life from God came into them** (καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς [*conj kai + prep meta after + art.w/adj.acc.f.p. treis three + noun acc.f.p. hemera day + conj kai + adj.acc.nt.s. hemisus one half + noun nom.nt.s. pneuma spirit; breath; wind + noun gen.f.s. zoe life + prep ek + art.w/noun abl.m.s. theos God + aor.act.ind.3s. eiserchomai come into, enter + prep en + pro.loc.m.p. autos "them"*]), **and they stood on their feet; and great fear fell upon those who were watching them** [καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς [*conj kai + aor.act.ind.3p. histemi place; "stood" + prep epi upon + art.w/noun acc.m.p. pous foot + pro.gen.m.p. autos "their" + conj kai + noun nom.m.s. phobos fear + adj.nom.m.s. megas great + aor.act.ind.3s. epipipto fall upon; seize + prep epi upon + art.w/pres.act.part.acc.m.p. theoreo look on (as a spectator); "watching" + pro.acc.m.p. autos "them"*]).

**VERSE 12** **And they heard a loud voice from heaven saying to them, "Come up here** (καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἐνάβατε ὧδε [*conj kai + aor.act.ind.3p. akouo hear + noun gen.f.s. phone voice + pro.dat.m.p. autos "them" + aor.act.imper.2p. anabaino come up, ascend + adv. hode here*])."

**Then they went up into heaven in the cloud, and their enemies watched them** (καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν [*conj kai + aor.act.ind.3p. anabaino ascend, go up + prep eis + art.w/noun acc.m.s. ouranos heaven + prep en + art.w/noun loc.f.s. nephele cloud + conj kai + aor.act.ind.3p. theoreo watch (as a spectator) + pro.acc.m.p. autos "them" + art.w/noun nom.m.p. echthros enemy + pro.gen.m.p. autos "their"*]).

**ANALYSIS: VERSES 11-12**

1. The international celebration is short-lived, however.
2. At the midpoint of the fourth day after their death God resurrects the two witnesses.
3. Their bodies are restored and their souls reenter their bodies.
4. For three and one half days the two witnesses enjoy a brief stint in heaven.
5. These two men spent considerable time in Sheol Paradise as well as the paradise of the 3<sup>rd</sup> heaven.

6. Here they experience their 2<sup>nd</sup> resurrection, the first occurring at the moment of the Rapture, 1263 and one half days prior to this one.
7. The language used here with respect to the resurrection of the body alludes to Ezekiel 37:5 and 10 where God sends forth the breath of life into the dead bones making them live again and stand on their feet (cf. 2Kgs. 13:20-21).
8. The *neshemah* (“breath of lives”) of Gen. 2:7 (cp. 6:17; 7:15; Isa. 2:22) was restored to the two prophets along with the appropriate medical attention to their decapitated corpses.
9. Biblically speaking physical death takes place when the soul/spirit is unplugged from the higher brain stem (cf. Jam. 2:26 “For just as the body without *the* spirit is dead, so faith without works is dead.”; cp. Job 34:14 “If He should determine to do so, If He should gather to Himself His spirit and His breath,”; Job 33:4 “The Spirit of God has made me, and the breath of the Almighty gives me life.”; Eccl. 12:7 “then the dust will return to the earth as it was, and the spirit (spark of life) will return to God who gave it.”; Job 12:10 “In whose hand is the life of every living thing, and the breath of all mankind.”; Job 27:3 “For as long as life is in me, and the breath of God is in my nostrils.”).
10. The body of this creation is temporal while the living soul is immortal from the moment of its creation.
11. The verbal tense change (to the aorist tense) with the verb “came into” signals a change in perspective.
12. The prophetic presents of “rejoice” and “celebrate” and the future “will send” of verse 10 switch to a series of aorists (12) in verses 11 through 13.
13. From the narrators perspective what was prophecy has now come to fruition.
14. In an outward display of their resurrection, the two witnesses stand on their feet which is duly witnessed by the viewing audience.
15. This miracle brings “great fear” to the spectators, some thing on the order of panic-stricken.
16. Now they can only surmise what is in store for those who continue to resist the empirical evidence of who will be the ultimate victors and losers.
17. A brief but sufficient elapse of time is allowed so a maximum number of people can see with their own eyes, what those who were present to see the resurrection itself saw.
18. Even more people get to see the ascension of the two witnesses into heaven.
19. A very loud voice from heaven summons them upward and they immediately ascend to heaven in a cloud.
20. This reenactment of Jesus’ resurrection is designed to demonstrate the power of the God these men represented during the days of their ministry (cf. Acts 1:9 “Now after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.”).
21. The lift-off was sufficiently slow so people could see it until such time as He disappeared from sight, and so it will be for the two witnesses.
22. The glee of the wicked will sooner or later be turned into terror and shame.
23. They may rejoice over the suffering of the righteous and the triumph of evil but only in the end to face God’s wrath (Heb. 10:31 “It is a fearful thing to fall into the hands of the living God.”).

#### The Exclamation Point (v.13)

**VERSE 13 And in that hour there was a great earthquake , and a tenth of the city**

**fell** (Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας [*conj kai + prep en + pro.loc.f.s. ekeinos that*

+ *art.w/noun loc.f.s. hora hour* + *aor.dep.ind.3s. ginomai become* + *noun nom.m.s. seismos earthquake* + *adj.nom.m.s. megas great* + *conj kai* + *art.w/adj.nom.nt.s. dekatos tenth* + *art.w/noun gen.f.s. polis city* + *aor.act.ind.3s. pipto fall*]; **seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven** [*καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ* [*conj kai* + *aor.pass.ind.3p. apokteino kill* + *prep en* + *art.w/noun loc.m.s. seismos earthquake* + *noun nom.nt.p. onoma name* + *noun gen.m.p. anthropos man*; *in combination with the preceding noun is literally “names of men” to indicate that the number is carefully and precisely given* + *noun nom.f.p. chilia one thousand* + *adj.nom.f.p. hepta seven* + *conj kai* + *art.w/adj.nom.m.p. loipos remaining* + *adj.nom.m.p. emphobos terrified* + *aor.dep.ind.3p. ginomai “were”* + *conj kai* + *aor.act.ind.3p. didomi give* + *noun acc.f.s. doxa glory* + *art.w/noun dat.m.s. theos God* + *art.w/noun gen.m.s. ouranos heaven*]).

#### ANALYSIS: VERSE 13

1. Immediately after the ascension of the two witnesses a great earthquake strikes the city of Jerusalem.
2. One tenth of the city will be leveled and seven thousand people residing in the city will be killed.
3. Verses 11 through 13 with the stringing together of twelve aorists are akin to a news report.
4. “People” is the rendering of *onomata anthropon*, which literally rendered is “names of men.”
5. This Greek expression occurs only here in the NT.
6. The noun “name” is used in the plural of persons in Acts 1:15 and Rev. 3:5 for a parallel expression referring to people.
7. A part from the devastation to property and life a further result is the rest of the populace is panic-stricken and gives glory to God.
8. It is a mistake to interpret this as the equivalent to repentance and the salvation adjustment.
9. This would require that every person residing in Jerusalem at this time comes to saving faith.
10. Even an unbeliever can give glory to God.
11. Giving glory to God is as simple as acknowledging His hand in a matter.
12. Example: the magicians of Egypt did the same when they acknowledged before Pharaoh that the lice plague was what they called “the finger of God.”
13. This glorified God but did not result in the conversion of Jannes and Jambres (cf. 2Tim. 3:8).
14. This is not to say that some of the Jerusalemites will not come to saving faith.
15. They like the peoples viewing this from a distance experienced soulsh terror.
16. Both those who lived outside the city and saw this as well as those who lived in the city where this miracle took place will experience soulsh fear.
17. Those living in the city attributed all this to the proper source.

18. This event occurs three and one half days into the 2<sup>nd</sup> half of the tribulation.
19. At this time the image of the beast will have been set up with much fanfare.
20. Further, all Jewish believers living in Jerusalem and environs have already exited the country to predetermined places of refuge, at least those who will comply (cf. Matt. 24:13f.; Rev. 12:13-17).
21. This earthquake constitutes divine discipline upon the residents of Jerusalem who did not embrace the ministry of the two witnesses.
22. Seven thousand will die the sin unto death and one-tenth of the city will be leveled.
23. It is impossible to calculate the population of the city at this time.
24. The exodus to places of refuge will no doubt be considerable.
25. At least at this dramatic moment the natives will acknowledge that these things are to be attributed to the God of heaven.
26. This is not to say that this event will not lead to the conversion of more members of Jewish society, but to conclude from this verse that every last soul will come to saving faith is problematic.
27. The response in Jerusalem is clearly the opposite of a later reaction on the part of suffering humanity in 9:20-21 (after 6<sup>th</sup> trumpet judgment).
28. Giving glory to God may or may not result in repentance or conversion.
29. The expression “the God of heaven” is an OT way of distinguishing Him from the gods of the heathen (cf. Ezra 1:2; Dan. 2:18; Jonah 1:9).
30. This title occurs again at Rev. 16:19.
31. After the midpoint of the tribulation a new body of Jewish believers will begin to come into existence.
32. These are individuals who did not convert in the first half of the era and who will be present to glorify and serve God when all nations lay siege to Jerusalem at the very end.
33. Observation: Moses and Elijah will enjoy in this extension of their Ph 2 more converts than they ever had during their regular lives.